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The Martyrs of Salzburg.

By WILLIAM DALLMANN, D. D., Milwaukee, Wis.

I.

Christ prophesied His disciples would be persecuted like Himself. That prophecy was fulfilled in the martyrs of Salzburg.

Tiberius and Drusus, in 15 A.D., took Salzburg and called it Juvavum; ruins of the Roman baths remain. In early times Christians built a church there.

In 448 Attila destroyed it; the Bavarian dukes rebuilt it. Kaiser Barbarossa lies buried here (?). Here Paracelsus was buried and Mozart was born. The bones of St. Martin of Tours rest in their shrine in the court chapel. In the famous Benedictine Abbey of St. Peter lie the bones of Luther's fatherly friend Staupitz, who ordered his library to be burned after his death.

Archbishop Matthew Lang admitted the books of Luther, who thought so well of him as to name him a judge of his case. He called Paul Speratus, driven out of Wuerzburg, to be his cathedral preacher, and he let Urbanus Rhegius, exiled from Augsburg, and Wolfgang Russ preach the Gospel.

Rome soon bribed the dancing and fornicating archbishop, and now he exiled Paul Speratus and Stephen Agricola; he sent Matthaeus to prison for life and beheaded the two young peasants who had befriended the preacher George Schaerer on April 13, 1528, and Simon Scheich in 1530.

In 1532 Martin Luther wrote to Martin Lodinger of Gastein, famous for its bath and beauty. Lutheranism could be oppressed, but it could not be suppressed; in fact, it progressed.

Archbishop John Jakob granted the cup in the Holy Communion, but in 1571 Rome forced him to withdraw it.

Archbishop Wolfgang Dietrich von Raitenau, 1587—1612, robbed the Lutherans of all their property and drove them out of the country. It is said he wished to secularize his archbishopric for the benefit of his sons; he died after five years in prison.

Lutheranism was oppressed, but it was not repressed.

Archbishop Marcus Sittich, in 1614, robbed the Lutherans of their property and drove them out of the country — 2,800 of them. The Lutherans grew. They hid their Bibles, hymnals, and books of devotion in the attic, in the cellar, in hay and straw, in holes in the ground, and read them in secret at the risk of their lives, and taught the catechism to their children.

In 1685 Archbishop Maximilian Gandolf of Salzburg broke Article V of the Peace of Westphalia, the international law, and imprisoned and tortured the Lutherans, separated wives from their husbands, tore about 600 children from their mothers, and in the severe winter drove out of the country over 1,000. Their fatherly leader was Joseph Schaitberger, who had compared the catechisms of Luther and the Catholic Canisius and presented the Lutheran faith to the archbishop. He loved Christ more than wife and two daughters and fled to Nuernberg. He wrote the famous "Hymn of the Exiles," sent comforting "*Sendschreiben*," Messages, to those remaining in Salzburg, and risked his life a number of times to visit and strengthen them.

Frederick William, the Great Elector of Brandenburg, and the *Corpus Evangelicorum* at Regensburg protested — in vain. But the Lutherans grew.

Leopold Anton Eleutherius, by the grace of God Archbishop of Salzburg and prince of the empire, perpetual legate of the See of Rome, primate of Germany, descended of the illustrious family of the Barons of Firmian, though near his grave, was elected as a dark horse in 1727. But the electors "were mightily mistaken as

He described the archbishop's most princely household with its grand cupbearer, grand steward, grand huntsman, grand marshal, grand chancellor, down through multitudinous gentlemen servants, pages, ushers, valets, to the twenty-eight footmen and the eighteen cooks.

"Besides making him a free gift of the like sum," little Salzburg paid the Pope 100,000 crowns for the pall of each archbishop, and there were the portraits of eighty-four. The archbishop had been educated in the *Collegium Germanum* at Rome, and he proved an apt pupil for the Jesuits. "I'll have the heretics out of my land though thorns and thistles should grow upon my acres." He had both.

The Lutherans were fined two florins for every absence from the Catholic service without excuse, ten to forty florins for eating meat on Fridays. Prisoners were stripped to their shirts and pricked with ox-goads, so that you could hear their cries in the street. They were beaten "brown and blue" and jammed into prisons, "lying crosswise for want of room." They could not, however, be forced by fear, like the old king in those parts whom a Salzburg bishop had won from his paganism by showing him a picture of the Last Judgment.

"Our principle is to render to Caesar the things that are Caesar's and to obey the ruler in all things, the Gospel excepted, which is not ours, but God's; and by this will we stand, even if it cost us our life." So spoke what Carlyle calls "those respectful creatures, doffing their slouch-hats almost to mankind in general, but entirely obstinate in the matter of the Bible."

On August 5, 1731, three hundred men representing the Lutherans in all parts of Salzburg meet at Schwarzach, gather round a table with a big salt-cellar, kneel with bare heads in silent prayer, rise, wet the forefinger of their left hand, dip it into the dish, raise their right hand to heaven, swear by the Holy Trinity that they will remain true to their Lutheran faith and to stand by one another as brothers, in token of their sacred promise, according to an ancient country custom, swallow a little salt, as a kind of sacramental wafer. These covenanters made a covenant of salt, as Jehovah had made a covenant of salt with David and his sons, 2 Chron. 13, 5. A painting of this is in the inn of Schwarzach.

Now King Friedrich Wilhelm I of Prussia threatened stern reprisals on his Catholic subjects. Also the King of England and the King of Denmark protested. The Kaiser was forced to write

the Right Reverend Father in God he would have to leave the Lutherans emigrate, the Peace of Westphalia being express, Article V.

The fiendish Firmian replied with his devilish decree of October 31, 1731: All servants and laborers over twelve years of age must leave the country without their wages, within eight days, 3,000 of them, all others within three months—in the icy blasts of winter!

On November 24 the dragoons dashed in and drove out whole villages, tearing wives from their husbands and children from their mothers. Bibles were burned; at St. Veit the burning lasted three days. The "Bible-reek" affected those upon whom it blew; for many Catholics now threw their lot with the suffering Lutherans, some of the archbishop's officials, some of his body-guard, even eight priests.

On February 2, 1732, the King of Prussia invited them to Lithuania, Tilsit, and the Memel region, where the Teutsch Ritters had been ruined in the big fight of Tannenberg and where the Russians were ruined by Hindenburg in the World War.

The Salzburgers went, like Abraham, from their home into a strange land, like the Israelites out of Egypt into the wilderness. They went, and as they went their way, they sang. They sang Joseph Schaitberger's famous "Hymn of the Exile," they sang Luther's "Mighty Fortress" and "Lord, Keep Us in Thy Word and Work," and they sang many other Lutheran hymns.

At Donauwoerth and other Catholic places they were not admitted at all; they were threatened with hanging and burning as heretical dogs. At one place they had to tie their children to their sides during the night; for the villagers had threatened to see that they should not go to the devil, even if the parents chose to do so.

"On their getting to Anspach, there was so incredible a joy at the arrival of these exiled brothers in the faith that in all places, almost in the smallest hamlets, the bells were rung, and nothing was heard but a peal of welcome from far and near."

The Bishop of Bamberg refused permission to let the exiles pass through his territory.

"At Erlangen the Serene Dowager snatched up fifty of them into her own house for Christian refection; and burghers of means had twelve, fifteen, and even eighteen of them. French refugees

gave them clothes of their own weaving; some were eager to adopt some children."

Noerdlingen, in Bavaria, an old imperial free city, had seen the famous starving campaign of Wallenstein and Gustav Adolf, and now, "first days of February 1732, weather very cold and raw," it saw 331 Salzburgers. Two chief pastors, the teacher and his pupils, some hundred citizens, and many young people went out to meet them. "Come in, ye blessed of the Lord! Why stand ye without?" said the pastor and gave them an address of welcome. Two by two they marched into town, where the two pastors again addressed them, one from Matt. 19, 29, the other from Gen. 12, 1.

After this they were shown their lodgings. For the first three days each one received a half pound of meat, bread, and a measure of beer; on the others, bread and six kreutzers. Besides the supplies from the city the citizens sent them food daily or daily dined them at home in parties of fours and fives. On Sunday they were taught in two sermons "What the True Church is Built of" and "Of the True Faith, and What Love a Christian Ought to Have." The collection for them amounted to no less than 800 gulden. On other days there was much catechizing — "They made a good testimony of their Evangelical faith."

At Baireuth they went in a body to church on Good Friday and at coming out were one and all carried off to dinner, a very scramble arising to get hold of pilgrims to dine them. Vast numbers were carried to the palace — "not only dinner of the amplest quality and quantity, but much money added and other gifts."

At Gera a merchant dined the whole party on his own premises, and his wife added four groschen to each. Two brothers did the like.

A poor woman who had a baby born on the road was lodged in good quarters to be better looked after. She disappeared! At last it was learned a lady of rank had secretly carried her off in her carriage to nurse her herself. Many sobbed, "Is this all the help we can give?"

"Others will come soon; them also you can help."

Plauen had just been almost destroyed by fire, but the poor Saxons shared their crust with the poor Salzburgers.

"Weissenfels Town and Duke distinguished themselves by liberality; especially the duke did." "In Weissenfels Town, while the pilgrim procession walked, a certain rude foreign fellow, flax-pedler by trade, by creed papist or worse, said floutingly, 'The

archbishop ought to have flung you all into the river, you—!' Upon which a menial servant of the duke's suddenly broke in upon him in the way of actuality, the whole crowd blazing into flame; and the pedler would certainly have got irreparable damage had not the town guard instantly hooked him away."

On April 21, 1732, a good 900 were received with devout jubilee and singing. Archdeacon Francke lodged them in August Hermann Francke's famous orphan house and during the dinner hour gave them a lecture, explained a psalm, and gave them new Bibles, which they with much feeling pressed to their hearts. A Catholic soldier gave them all his pay. Why was a Jew kind to them? "Because they are made in God's image, and God has commanded us to be kind to strangers and to remember that our forefathers were strangers in Egypt."

After three days, "Forward! On to Leipzig!" writes eye-witness Putenius.

"World-famous" Leipzig and his wife and children and servants put on their best Sunday clothes to welcome the exiles on June 13. The students of the university and others had hired every horse to ride out at 4 P. M. to meet them — 800 marching two deep, followed by the sick, the infirm, the little children, and the baggage in forty wagons. The enthusiastic crowd scrambled for guests. One prosperous merchant grabbed fifty, but brought home only twenty; the rest had been stolen from him. Another wanted forty, but landed only eleven. One poor shoemaker bagged six, and so did a bricklayer apprentice. A poor soldier gave them his whole pay.

Next day, Saturday, the Salzburgers strolled about, seeing the sights of the city. In some public places were stacks of presents, to which they were to help themselves. They were invited into houses, and they came out loaded with bundles. Certain wealthy widows gave them large sums. The peasants coming for market-day pressed on them bread, butter, and cheese. A poor milkwoman gave her day's receipts to a poor *Salzburgerin* with a child on her arm. A poor flower girl gave the exiles all her bouquets. Butchers gave them fish and meat. The booksellers gave them religious books. The ministers gave them Bibles, prayer-books, and the Augsburg Confession, for which they had been exiled and which they kissed with holy joy. One good soul saw some drinking at a well; he took them to the nearest *Weinstube* and had them

slake their thirst; he took their addresses and sent bottles of the best to their lodgings.

Sunday was a red-letter day. Announcement had been made that the visitors could take Holy Communion after a short examination, and many took it with tears of joy and praise to God. In all the churches special sermons were preached to devout and attentive congregations. Many of the citizens took their guests into their own pews. After church the rest of that Sunday was spent in works of necessity and charity. Never was such an ideal Sunday spent anywhere, never was there such hearty Christian worship followed by such hearty Christian work.

Monday morning the exiles gathered in the Horse Market and in best order marched to the Halle Gate, accompanied by weeping crowds. The bakers gave them all the morning's fresh bread and *Semmeln*. A poor woman sliced and buttered her four-penny loaf and gave it to the youngsters. One merchant gave each a gulden; another, 600 pairs of green and red socks; another, a supply of muslin for neckcloths; the gilds gave each some spending money. One good Leipziger treated them to a parting cup of kindness of *Weissbier*.

Hans Hayer, who could write, left a note of thanks in the name of the whole company, in which he called down abundant blessings on famous Leipzig City.

Pastor Struve tells us on May 31, 1 P. M., 738 exiles, ten sick, arrived at Magdeburg. They were met outside the city at the silk mercers' hospital, where the gilds furnished the open-air dinner — beef soup, sturgeon, beef with raisins, well-cooked, bread, rolls, butter, Dutch cheese, and plenty of good Magdeburg beer. One nameless Christian gave each guest the dessert, a *Butterpretzel*. After grace all went on the grass, singing hymns and talking with the many citizens.

At 5 P. M. Pastor Struve came with his five colleagues, all the teachers, and their classes and made an address of welcome, invited them to church, and set about to give them fifty pocket Bibles. But the Salzburgers were so well supplied they could not take any more; and so Pastor Struve had to pack up his parcels and think of something else.

Then a procession was formed — the schoolchildren, singing hymns; the ministers; the city guard; an official on horseback; the Salzburgers. At the City Hall they were given numbered tickets and taken to their lodgings.

The next day, Pentecost, Senior Pastor Struve preached in crowded St. John's; over thirty pounds was collected, though the second day had been officially fixed for the collection.

On Monday the Salzburgers were taken to church twice and given sermons with special applications. Struve wished his Magdeburgers to see in the Salzburgers branches and buds adorning their Whitsuntide festival and showing that summer was nigh, the summer of revived Protestantism. After prayer he goes on with his peroration from "Arise, let us go hence": "Let us all be emigrants and seek the better country. . . . And now to conclude. You have the poor always with you, but Me you have not always. In these Salzburgers Christ is present; feed Him, clothe Him, minister to Him. Amen."

On Tuesday two times to church. After the afternoon sermon in all the churches the Salzburgers were publicly examined in the Catechism — sixty searching test questions. They answered not only yes or no, but gave their proofs.

On Wednesday, 7 A. M., Pastor Struve gave the Holy Communion to fifteen after another thorough examination.

Besides all this, Christian citizens and students of theology visited, talked, prayed, and sang hymns with the exiles.

The church collections amounted to 190 pounds, some one made it an even 200; others sent 10 pounds, 18 shillings, 6 pence. Citizens had parties of four, six, eight, and ten to dinner and supper and gave them many presents.

After the two hours' Communion service and breakfast Wednesday morning the silk mercers gave fifty new hats, neckerchiefs, and stockings. Catechisms, prayer-books, and alphabets were also given out. After twelve they gathered in the marketplace and were conducted to the gate, where Pastor Calvisius gave them a most moving farewell address. The crowd blessed them and parted from them as if they had been blood-relatives. The exiles left with blessings on Magdeburg and went on their way with singing.

August the Strong was strong in adultery, perjury, cruelty, and judicial murder and turned Catholic for the crown of Poland, and so Dresden did not give the Salzburgers an official reception; but the Lutheran citizens received them heartily; so the Lutheran town Wittenberg, so the Paul Gerhardt town Graefenhainichen, so Bitterfeld, so Zerbst. At Zehlendorf, where the theological seminary of our German Free Church brethren is to-day, the king met

them, asked friendly questions, began to sing "Upon My Loving God I Build in Fear and Need," and called after them, "Travel with God!"

At Potsdam they were halted for medical inspection and then led by the ministers, the schools, and the orphanage with hearty singing to the royal gardens. The king catechized them and was delighted, especially with a boy of fourteen, who had forsaken father and mother for religion. The king most graciously asked how he could justify his action.

"He that loveth father or mother more than Me is not worthy of Me," Matt. 10, 37.

"But what will you do without your father and mother?" "When my father and mother forsake me, then the Lord will take me up," Ps. 27, 10.

The king gave them lots of money and ordered they should be well cared for, — "and all the world knows what wonderful love and goodness the people of Potsdam showed, from the queen downwards."

After breakfast next day there was prayer, catechizing, and addresses by the ministers, and some officers were so affected they kneeled in prayer with the exiles; and all were full of tears. The king in a speech heartened them and said, "You shall have it good with me, my children; you shall have it good with me."

On to Berlin! On April 30, 1732, seven weeks and a day after the betrothal of the Crown Prince Frederick the Great, a deputation of ministers, theological students, and schoolchildren went to the Sheep Bridge and burst into singing on sight of the Salzburgers. They formed a half-circle, the Berliners likewise, and all sang "A Mighty Fortress" with such effect that strong men wept.

Pastor Kamp welcomed them, and fifty New Testaments were given away. "So different is it here from our home, where they took the Word of God from us." They formed a regular procession — a horseman; schoolchildren, two deep; twelve theological candidates; twelve ministers; two horsemen; two theological students from Halle; the Salzburgers, in couples, men, women, the children; baggage. One worthy father trudged along the street followed by a horse with panniers, in each of which a twin, while a boy of five was mounted on the back of the horse; of course, this pathetic group was quite the center of attraction. Amid singing presents were thrown them out of windows. Rich people gave

them money by the peck, literally from full peck measures. Reaching the royal gardens, they were shown to the king and his family, amid many tears. A welcome by Pastor Schoenemann in a poem by himself—having cast off the yoke of the Pope, they were now in Canaan. During the week many citizens dined large parties. Eatables of every kind and beer were sent them.

French refugees, Jews, and papists were very kind to them. The king gave them a large quantity of cloth; the queen had several large parties over to supper in the fine gardens at Montbijou—"gave them Bibles," among other gifts, and had Pesne paint the portrait of a pretty *Salzburgerin* in her Tyrolese hat, "which has been worn much since by the beautiful part of Creation; but how many changes they have introduced in it no pen can trace," Buchholz tells us.

"Next Sunday, after sermon, they were publicly catechized in church; and all the world could hear their apt answers, given often in the very Scripture-texts or in express words of Luther." Sermons every day and religious instruction from the two Halle theological students, who had gone with them of their own free will. "We are getting too much kindness shown us. We must thank God and ask Him to keep us in the grace wherein we stand. We are praised far too much, and people do not remember our sins enough. All this is not good for the young folks."

The king ordained four young candidates to be their pastors and sent them on to Stettin, where they shipped to Königsberg, very seasick during the stormy voyage. Inland to old Lithuania with its rivers, lakes, stunted fir-woods, and marshy moors. No doubt they agreed with pious John Winthrop: "We shall call that our country where we may most glorify God and enjoy the presence of our dear friends."

The king right royally did all in his power to make the 20,694 comfortable and prosperous. After enormous labor he got for them 4,000,000 gulden of damages for the 2,000 farms they had left 1,200 miles behind; with this and all the church collections he was out of pocket 1,000,000 dollars. "Very good! Praise God! What grace God grants the House of Brandenburg! This surely comes from God."

Baron von Poellnitz adds to his letter of 1730: "*P. S.* Since the year that this letter was written, great revolutions have happened in the archbishopric of Salzburg with regard to religion; for about 22,000 persons have abandoned this country, together with their

estates and their fortunes, and declared themselves of the Lutheran communion, which is very strange and inconceivable. . . . These unfortunate subjects, like the Jews, are spread into divers countries, as Germany, Holland, and Prussia, where the king, I must confess (as much a Catholic as I am), has received them with a charity and generosity perfectly Christian and royal, His Majesty having grudged neither care nor expense to convince the world that as France is the asylum of unfortunate kings, so the dominions of Prussia are the refuge of oppressed subjects." He condemns the priests and their archbishop, "who knew not there was a fire till it was too late to put it out, and instead of good nature, compassion, and charity, like water, were necessary to extinguish it, poured the oil of hatred and violence and abandoned themselves to their furious zeal."

In spite of the fiendish persecution the Salzburger spoke only of "their dear archbishop" and said they "prayed for him terribly." Hofrat von Caprivi of Wernigerode wrote: "The Salzburger should serve as a good salt to set many cities to thinking and to a vigorous awakening, especially those among us that in the bright light of the Gospel are sleeping, yes, lying in death. . . . In the life and walk of most of these Salzburger we have met with a picture of the character of the first Christians and a living apology — defense — of those who to-day turn their Christianity into a holy life. . . . They are zealous to be truthful, do not make more of themselves than is coming to them, are temperate, and very firmly hold together."

Professor Rieger of Stuttgart could not feed and clothe the Salzburger, but he wrote *Der Salzbund Gottes*, in which he writes the "scattered guests and companions in tribulation": "Be you a good salt in our lands and season with your earnestness our indifference and with your genuineness and simplicity our Christianity of barren ritualisms. Be like those fish which preserve their sweet taste in the salt-sea water and keep yourselves unspotted from the evil example of the many poor-enough Christians amongst ourselves. Many of you, like Ruth and Naomi, would not separate yourselves from your relations and neighbors, but joined those later comers and went on with them to the place pointed out by the foreknowledge of God and the grace of a great king."

Panse writes: "Lithuania became like the German heaven, where every one follows the trade he had worked at on earth."

In 1738 the Salzburgers held a Day of Thanksgiving in all their churches.

Well they might. The Crown Prince Frederick the Great wrote Voltaire, July 27, 1739: "Now, in these fertile regions, abundance reigns more than it ever did, . . . more wealth and more productiveness than in any other part of Germany. And all this that I tell you of is due to the king alone." The king, on May 31, 1740, prayed his last prayer: —

Lord Jesus, I live to Thee;
 Lord Jesus, I die to Thee;
 Living or dying, Thou'rt gain to me.

At his funeral he had ordered the band to play "O Bleeding Head and Wounded."

Pope Clement XII hoped Firmian had forever shut the door on heresy. In vain. In the time of Napoleon, Salzburg became a secular duchy and then was given to Austria, and the way for the Gospel was opened. In 1806 the first Protestant entered. In 1817 there were "40 acatholic individuals." In 1848 they had a Protestant society, and twice a year a visiting clergyman celebrated Holy Communion in the palace of the former archbishop, and the portrait of Firmian scowled down upon them. In 1861 Kaiser Franz Josef granted religious liberty, and a congregation was organized in the court-house. In 1864, 300 Danish Lutheran war prisoners held a service in the palace of the archbishop and sang Luther's "Mighty Fortress." In 1867 a church was dedicated.

On June 16, 1879, a general's widow, Leopoldine von Reccagni, born Countess Firmian, willed an annuity of 3,200 francs to the Protestant orphans of Salzburg — "I believe to pay a debt therewith; for one of my family in the previous century, perhaps too fanatic, has thrust many a Protestant family into misery."

Two sisters Firmian still owned the castle Mistelbach and as Good Samaritans went into the homes of the Protestant peasants and spoke freely of the curse resting on their family.

They could not hold even this last piece of property.

(Article on the Salzburg martyrs in Georgia, by Dr. Wm. Dallmann, will follow in the next issue. — EDITOR.)

Friedrich Johann Carl Lochner.

AN AUTOBIOGRAPHY.

Translated by REV. WM. LOCHNER, Milwaukee, Wis.

I was born at Nuremberg, the former free imperial city in Franconia, on September 23, 1822. Eight days later I received the Sacrament of Holy Baptism and was given the name Johann Friedrich Carl. Inasmuch as most of my ancestors, for more than three hundred years, had belonged to the clergy, it was the wish of my father, a copper-plate printer, that his oldest son might likewise become a theologian, all the more since I showed talents and, above all, inclinations to study. Whereas, however, his means proved insufficient, he was obliged to give up the plan again. But since I had also been endowed with gifts and inclinations for drawing, I entered the studio of a noted landscape copper-plate engraver at Nuremberg. About a year later I moved with my teacher to the royal-residence city of Munich, which had become a seat of art. Its academy for artists, moreover, was in a flourishing condition. Here, where there was so much to be seen and learned for the profession which I had chosen and where I, together with three fellow-students, was received into the home of my teacher and his family, all of whom were thoroughly Christian people, I spent the most beautiful time of my life.

However, an unexpected turn of events in the course of my life was to take place, in consequence of which, after all, the original plan of my father was carried out, although in an entirely different manner. Notwithstanding my ardent love for art I had in moments of leisure sought to satisfy my craving to study theology. By the reading of missionary periodicals the desire was awakened in me to devote myself to mission-work among the heathen. My teacher endorsed my plans, but my parents refused to give their consent. But, lo, when in obedience to the parental will I pursued my studies in art with renewed zeal, suddenly, as a result of an overstrain of the optic nerve, a disease of the eye appeared which compelled me to return to my native town for a cure. When after a half year my vision had been restored, the physician informed me that I must abandon the idea of becoming an artist. However, I had regained my eyesight to such an extent that, in accordance with the yearning of my heart, I could prepare myself for service in the Church, yet not as a missionary among the heathen, but as a missionary among the shepherdless brethren in the faith who had immigrated to

America. Having previously completed a course of studies at one of the royal normal schools, upon the special request of my parents I entered the theological seminary of Pastor Loehe in Franconia, organized a few years before for the purpose of fitting out young men to do service in the Lutheran Church of America. After receiving my theological training, I had to undertake a journey to Mecklenburg together with a friend and fellow-student, the later professor of theology August Craemer, who at that time had been designated to become a missionary among the Indians. The occasion for this journey was that missionary friends in Mecklenburg, belonging chiefly to the higher ranks of society, were financing the entire undertaking. Since besides Landrat v. Maltzan, who was at the head of the movement, the widowed grandduchess at Ludwigslust also took an active interest in the American missionary undertaking, we were at her request introduced to her and invited to a meal in her residence. Later on she had Baron v. Maltzan acquaint her with the contents of the letters we wrote from America. We also had an audience with the young Grandduke Friedrich Franz, who had but recently taken the reins of the government in his hands. After a sojourn of four weeks, during which we also had to deliver suitable lectures at various places, we joined the small colony of Franconian peasants, who with my friend were to settle in the State of Michigan among the Chippewa Indians for missionary and colonization purposes, and several other candidates for the ministry, at Bremen. The name of our ship was *Caroline*. On April 20, 1845, we sailed from Germany, and after a voyage of fifty-one days, which at times was stormy, we finally arrived in New York, from where, with a number of our group, I resumed my journey to Monroe, Mich., the home of Pastor Hattstaedt.

Six weeks after my arrival I received a call to a small congregation in Toledo, O., at that time still a rather unsightly village. I was ordained August 10, 1845, by Pastors Schmidt, Cronenwett, and Hattstaedt.

According to the instruction given the Franconian emissaries, it was also my duty to enter into relation with the Lutherans who



Rev. F. J. C. Lochner.

in 1839, for reasons of conscience, had emigrated from Saxony and were now living in Missouri. To this end I made a journey with Dr. W. Sihler of Fort Wayne, Ind., and Pastor Ernst of Neuen-dettelsau, O., to St. Louis. This was in the spring of 1846. At St. Louis we were cordially received by Pastor F. Walther, the later professor and doctor of divinity, and his brethren in the ministry: Loeber, Keyl, Fuerbringer, Buenger, and Schieferdecker. The result of this convention was the joint draft of a Lutheran synodical constitution founded on the idea of a free Church and the principle of congregational rights. Upon the basis of this draft later on, in the spring of 1847, the Ev. Luth. Synod of Missouri, Ohio, and Other States was organized, consisting at that time of 24 pastors and several congregations.

My activity at Toledo lasted only one year. The congregation which, as I discovered later, desired to be a mixture of various elements as far as confessional standpoint was concerned, made demands upon me which induced me to leave Toledo and to accept a call to the West. From December, 1846, until June, 1850, I served the country congregations consisting of newly immigrated Germans in Illinois, one of which was at Pleasant Ridge, Madison Co., about fifteen miles from St. Louis, and the other near Edwardsville, to which, later on, were added the congregations gathered by me in the villages of Collinsville and Staunton, Macoupin Co. On account of the poverty of the settlers I also taught parochial school at the three first-named places.

In June, 1850, I accepted a call to Trinity Lutheran Church in Milwaukee, Wis., which I served for twenty-five years, this city thus becoming my second home. At the time of my installation the congregation numbered 60 families and several single persons of both sexes. It owned a small framehouse on Wells Street, between Fourth and Fifth streets, where, besides the services on Sundays and on Wednesdays, school was taught from Monday until Friday by a teacher by the name of August Lemke. Since before long the room became too small to accommodate the hearers, the congregation, as early as 1851, began to build a larger frame church on the corner of Fifth and Wells streets. This church was dedicated on the festival of the Holy Trinity, June 15, 1851. On the following Wednesday the fourth convention of the Missouri Synod began to hold its sessions in the new building — the first convention of Synod held in Wisconsin, which was also one of its most epochal conventions. Because of the important synodical conven-

tions of the Missouri Synod, later on also of the Wisconsin Synod, as well as on account of the religious debates held in my congregation between representatives of the Lutheran synods of Wisconsin and Iowa, some one referred to Milwaukee as the American Nicaea. Due to the increasing immigration from Germany, especially from Pomerania, the congregation grew to such an extent that already in 1854 St. Stephen's Congregation on the South Side and in 1866 Immanuel Congregation on the North Side could be branched off. In a similar way, Bethlehem Congregation on the Northwest Side was called into existence in 1888. When toward the close of the year 1868, Mr. John Pritzlaff purchased "Terrace Garden" and presented it to the congregation, the latter, on this parcel of ground, erected a large brick school-building on Eighth Street and in the beginning of 1869 also removed its frame church to the corner of Ninth Street, and when, in 1888, the present large Trinity Church was built, the frame church went over into the hands of Holy Ghost Congregation in what was known as Williamsburg, where it was rebuilt entirely in its original form.

I might add that in conjunction with my two brethren in the ministry who are now dead, Pastor Philip Fleischmann of St. Stephen's Church and Pastor L. Lulitz of St. John's Church, as well as with my teacher, Chr. Dietz, now an instructor of music, and assisted liberally by members of the congregations, I began to establish a small private seminary for the education of several boys from out of town for the office of parochial-school teachers. Since this venture proved worth continuing, the Synod, in 1857, adopted it as its child, called Pastor Fleischmann as its director, and, for the time being, transferred it to Fort Wayne, Ind., later on, however, to Addison, Ill. This Christian normal school was probably the first of its kind in the United States.

Having celebrated my twenty-fifth anniversary on August 10, 1870, on February 11, 1874, my twenty-fifth wedding anniversary, and on June 30, 1875, the twenty-fifth anniversary of my activity in Trinity Church, I received an unexpected call in December, 1875, to Trinity Church at Springfield, Ill., whither one of our Synod's theological seminaries had recently been transferred. Since the leading men of Synod emphasized the importance of the call because of the theological institution connected with it, I finally accepted this call with the permission of my congregation, although the latter was very reluctant to let me go. On February 12, 1876, I preached my farewell sermon.

At Springfield I not only served the congregation as pastor, but also the students as their spiritual adviser and held liturgical and hymnological lectures in the seminary. But because I had removed to Springfield during the cold season of the year, I had contracted asthma, which increased more and more and undermined my physical faculties so that I was compelled, upon the advice of the physicians, to resign from office after an activity of eleven years at Springfield.

As a retired pastor I returned with my family to Milwaukee, in June, 1887, to conclude my days in this city. Naturally it was very difficult for me to be no longer active in the office which had become so dear to me; yet it pleased the good Lord, after a year of complete rest and the full enjoyment of a happy family life, to restore my strength to such an extent that in September, 1889, I could accept the position of assistant pastor of my former congregation.

Finally, as far as my family relations are concerned, I wish to remark that at present I am married for the third time. My first wife, Lydia, *née* Buenger, of St. Louis, whom I married early in June, 1845, died on March 12, 1848, during her first confinement. Three months later the little daughter which she had born followed her in death. In February, 1849, I entered into the estate of matrimony with Maria Boehme, an old friend of my first wife. She presented me with ten children. In the first year of my sojourn at Springfield, December 10, 1876, also my second wife died, her death being caused by typhoid fever. After five years of widowhood I contracted a third marriage, May 4, 1881, with Maria v. Haugwitz, who came from an old family of the nobility in Silesia. This marriage was blessed with three sons, who are still living: Martin, Louis, and William.

In conclusion it might be mentioned that toward the end of December, 1849, my father and mother, together with three of their children, followed me, after my eldest sister, since 1852 the wife of the Rev. Chr. Loeber (until recently director of the local Concordia College), had preceded them in 1848. Since the two brothers who remained in Germany have died in the mean time, it has come to pass, through my own emigration and that of the rest of the family, that the main branch of a generation which since the middle of the fifteenth century contained a number of splendid men, mostly theologians, but partly also physicians and jurists, has been trans-

planted into this land of civil and religious liberty. May here, as in the old Fatherland, the words of the psalmist be fulfilled: "The children of Thy servants shall continue, and their seed shall be established before Thee," Ps. 102, 28.

Conclusion.

On February 14, 1902, after a brief illness of only four days, caused by a stroke of paralysis, Father was taken from this vale of tears to the beautiful realm above. The interment took place on February 18. A service for the relatives, held in the home, was conducted by the Rev. J. Schlerf. Then the remains were conducted to Trinity Church, where they lay in state until the time of the service. The Rev. H. Sprengeler preached a powerful sermon on the text selected by the deceased, 2 Cor. 12, 9. Under the soft strains of the organ, played by Prof. Chr. Dietz, the casket was borne to the hearse by the pall-bearers: Pastors B. Sievers and E. Albrecht, Teachers J. Wegener and L. Wissbeck, and two vestrymen of Trinity Church, Messrs. J. Koch and A. Luedke. The weary body was laid to rest in Union Cemetery, where Director M. Albrecht of Concordia College read the burial service and delivered a short address on Heb. 13, 7.

Addenda.

By the Translator.

While still at home, Father wrote: —

"The musical training naturally did not amount to a great deal. An ex-schoolteacher instructed me for a small sum in his home, an inn, and the first instrument on which I had to practise at home was an oblong box, which I could carry under my arm. Later on it was replaced by a four-legged instrument which my father acquired from a Jew for a little more than one florin."

Several years after Father had taken up the study of art, his teacher, as stated above, moved to Munich. "Since our teacher [in art] had the custom of reading a hymn from Raumer's *Gesangbuch* during the daily devotion, I thus became acquainted with the best hymns in their original form. Heretofore these hymns had been wholly unknown to me, as I had seen only the rationalistic Bavarian hymn-book and memorized sixty of its hymns during my school-days. How amazed was I at the contrast! How did those hymns refresh me! How anxious was I to memorize one hymn after the other! Since the hymn-book in question also contained biographical notes on the poets, I was interested to learn something

about them and the origin of the hymns. From that time dates my love for hymnological studies. I also became acquainted for the first time with the almost unknown rhythmical singing through the precentor and organist at the Protestant church, Ortlop by name; a man, who, in conjunction with Candidate Zahn, later on inspector of the seminary at Altdorf, intended to publish a collection of rhythmical chorals." (This must have been between 1838 and 1840.)

While he was preparing for the normal school at Schwabach, he wrote: "So far as the instruction in music was concerned, it was to my advantage that I had had some practise in playing piano. In addition to this, the two main organists of St. Sebaldus Church and of St. Lawrence Church, though not members of the faculty, gratuitously gave me private instruction on the organ."

"After the close of the afternoon service at St. Lawrence Church, for which I had to play the organ, partly under direction of, partly as substitute for, my teacher Nussbiegel and in which I was richly edified through the sermons of the later Professor Thomasius, I spent an hour regularly at the near-by Holy Ghost Hospital, where I read something of an edifying nature to a sick woman." (Ca. 1842.)

"The final examination [at Schwabach] began on a Monday and lasted until Thursday evening, closing with a test on music. Since in Bavaria great stress was laid on the musical qualifications also of the Protestant teachers, this was to be the deciding factor. While in all other branches, with the exception of physics, I had successfully passed the examination, I entertained fears with regard to this last examination. This was not so much the case with respect to the theory of music, such as the general rules governing the bass, to which I had taken a particular liking, as it was with my comparatively meager technique on the organ, the piano, and the violin, coupled with my great natural bashfulness. Yet the Lord, to whom I sighed for assistance, helped me in a remarkable way, so that I was recommended to the government for reception into the seminary."

Studying under Loehe: "In liturgical singing we received instruction from the friend of Loehe the Court Assessor F. Hommel, of the neighboring monastery Heilsbronn, who regularly spent Saturday and Sunday in the parsonage of Neuendettelsau."

During the ocean voyage: "After I had overcome the seasickness, I taught school in the forenoon on deck whenever the weather was favorable, and in the afternoon I practised rhythmic

choral-singing with our colonists and with such as cared to take part in it."

Many years later, in 1895, Father wrote: "As I was growing older, the thought occupied our minds, already a year prior to the death of my wife, that it might please God that *she* should close my eyes. She therefore expressed the wish that the Lord would permit me to live to see three events: 1. the confirmation of Martin, on March 29; 2. the publication of my musico-liturgical work *Der Hauptgottesdienst*; 3. my golden jubilee. Well, I did live to see all this, but according to the unsearchable, yet ever wise counsel of the Lord I had to experience it without my beloved Marie."

Books, Tracts, and Pamphlets Written by F. Lochner.

Geschichte der Ev.-Luth. Dreieinigkeitsgemeinde zu Milwaukee, Wis., 1897. — Die Loge des Alten Ordens der Vereinigten Arbeiter im Staate Illinois. — Raphael, ein Gedenkbuechlein fuer Konfirmanden, 1888. — Karfreitagsliturgie. — Weihnachtsliturgie. — Feste und Gebraeuche in der lutherischen und katholischen Kirche, 1897. — Der Hauptgottesdienst der ev.-luth. Kirche, 1895. — Passionsbuch. — Osterbuch. — Epistelpredigten, 1886. — Liturgische Formulare, 1895. — Notwehrblatt. . . . Gegen Angriffe hierarchischen Geistes (Grabau), 1857. 1858. — Kleines Psalterium. Etliche Psalmen zum Singen in Christenlehren, 1880. — Predigt und Ansprache. . . . Gedachtnisfeier des 400jaehrigen Geburtstags Luthers. — Predigt zum 25jaehrigen Amtsjubilaem des Herrn Pastor L. Lochner, 1889. — Predigt ueber das Evangelium am Sonntag Invocavit; ueber das Evangelium am Sonntag Jubilate; ueber das Evangelium am Himmelfahrtstag; ueber das Evangelium am 3. Sonntag nach Trinitatis; ueber das Evangelium am 5. Sonntag nach Trinitatis; ueber das Evangelium am 10. Sonntag nach Trinitatis; ueber das Evangelium am 15. Sonntag nach Trinitatis.

Rev. F. Lochner was also the first editor of the *Missionstaube*.



First Church (Okarche), 1892. Wing Added in 1904.

The First Ten Years of Sound Lutheranism in Oklahoma.

By PROF. P. E. KRETZMANN, St. Louis, Mo.

It was on April 22, 1889, that the proclamation of President Harrison went into effect which opened 1,900,000 acres of what is now the State of Oklahoma to prospective settlers. There was a great rush to obtain land, "five times as many people as could gain a foothold" being camped on the borders before the signal was given. As soon as the bugle sounded, men with their families in wagons, men on horseback, and men on foot rushed over the border to take possession of the claims which many had tentatively selected before. The city of Guthrie came into existence practically in a day, first as a city of tents; but in a short time it became a full-fledged metropolis of the territory, with a population of 10,000. The first territorial governor was appointed in 1890. Between September, 1891, and August, 1901, more than 13,000,000 additional acres were added to the area of the territory. In 1890 the population of the territory was but 61,834, while in 1900 it numbered 398,331.

It was during these years that the Lutheran Church also gained a foothold in Oklahoma, and it is a source of constant amazement to all who have watched the development of this great agricultural and industrial State that the history of our Church presents so many evidences of the guiding and sheltering hand of God.

The first notice of mission-work in Oklahoma appears in the Synodical Report of the Kansas District of 1891, where we are told (p. 52): "Pastor Kauffeld reported that during his short missionary tour through the Oklahoma Territory he had preached three times. The cities that were visited by him were Orlando, Guthrie, Kingfisher, and Oklahoma City, which are in part thriving cities,

with a large percentage of Germans. The future would hold good prospects for us, humanly speaking, *only then* if we would send a good man into the field, since Pastor Kauffeld found it impossible to serve the field in any even appreciably adequate manner." Concerning this first journey of a Lutheran missionary into the territory, Pastor Kauffeld himself reports, in a letter dated October 31, 1933: "In the year 1889 Old Oklahoma had been opened for settlement. In the following year a few families (German Russians) from my station at Halstead (Kans.) settled at Orlando, Okla. When they moved away, I promised them that I would visit them in their new home and take care of their religious needs. When I later made the first visit in that neighborhood, I did not have the remotest idea that thereby the first step toward the formation of a new synodical District had been made and that for this reason my visit was of importance in church history. The only interest I had in the matter was to provide my people with the means of grace. For that reason I did not make any particular notations, neither concerning this nor later visits. . . . But there is no doubt that I made my first visit near Orlando in July, 1890, after the close of my school. I traveled with the Santa Fe to Orlando. There one of my people called for me with a wagon. Our trip was made straight across the prairie (*querfeldein*), where there was neither road nor trail. It grew dark, and my driver became somewhat doubtful concerning the direction, whereupon he stopped, got out of the wagon, and, holding his ear to the ground, listened. Then our trip was resumed. After some time we arrived safely at his sod house. — The next day we had services. All had made their appearance and were overjoyed to be able to hear God's saving Word and to receive His Sacrament. If I am not in error, I delivered my first sermon on the words of Christ in Luke 10, 24. In my report for the *Statistical Year-book* for 1890 I listed Orlando as a mission-station: souls, 21; communicants, 12; communed, 10; buried, 1. . . . As a result of my report in the *Statistical Year-book* pastors in Kansas and Nebraska sent me addresses of members of their congregations who had settled in Oklahoma, with the request that I look up these people. I therefore, during my vacation in 1891, made a mission journey in Oklahoma which took me almost a week. . . . To the report printed by Synod [see above] I must add that Okarche was inadvertently omitted. In addition to preaching at Orlando I visited Guthrie and Oklahoma City. From there I traveled by rail to El Reno, which was then the terminus of the railroad. From

El Reno I had a livery team drive me to Okarche. There I preached to our people in a schoolhouse and also baptized a child. In Kingfisher I also stopped, but at that time there was nothing in that neighborhood for us. In the autumn of 1891 I followed the call of St. Peter's Congregation in Humboldt, Kans., after I had once more, as well as possible, served the places in Oklahoma. After that Pastors O. Mencke, F. Droegemueller, and A. Grambauer took care of the places along the Rock Island and Professors A. W. Meyer and H. Stoeppelwerth of Winfield and Pastor G. Allenbach of Independence, Kans., of the places along the Santa Fe Railroad. In the year 1893 Candidate M. Von der Au was called as the first resident pastor in Oklahoma."

On the strength of Pastor Kauffeld's report the Kansas District, in session at Hermannsberg, Marshall Co., Kans., at the end of August, 1891, recognized the importance of the new mission-field and requested Pastor Kauffeld to serve the Oklahoma field with the assistance of neighboring pastors. Synod passed also the following resolution: "Synod, through its President or through its Mission Board, presents its most cordial request to the faculties of our seminaries to examine a student for Oklahoma." This resolution, as was noted above, brought no results at first. The report of 1892 merely remarks: "Oklahoma was visited several times by Pastor Kauffeld as long as he was in Newton. Later Pastors Mencke, Droegemueller, and Grambauer visited this field and preached at Okarche. A piece of ground has been donated to the congregation which was organized there, and on this the congregation intends to erect a church-building." (*Report of 1892*, 60.) So the congregation at *Okarche* has the distinction of being the first one in Oklahoma to be formally organized.

In the year 1893 the first permanent missionary for Oklahoma was called, namely, Candidate *M. J. Von der Au*, who was ordained in St. Louis on the 5th Sunday after Trinity. Of his first year's activity we are told (*Report of 1894*, 53): "In the Territory of Oklahoma, Pastor M. J. Von der Au did mission-work at the following places: a. *Okarche*. Here there is a small organized congregation, which already has its own little church, the number of souls being 75; 50—100 are present at services. b. *Flynn*, Lincoln Co. The people who were gathered through the Word have called their own pastor in the person of *L. E. Knief*, who probably will also do mission-work as much as his strength will permit. c. *Choctaw City*, *Norman*, *Guthrie*, nine miles from Guthrie and Enid. The Board

considered it advisable to call a second missionary for this great field of labor, who has been gained in the person of Candidate *Cl. Pape*. He will be given his field of labor along the Santa Fe Railroad, while the missionary who is already engaged will continue his mission-work along the Rock Island Railroad." In this connection the Board complains of the fact that it had been necessary to go into debt and that the calling of the second missionary for Oklahoma would increase the burden. Receipts for Home Missions for the entire Kansas District for the year 1892/3 were \$7,112.76, while expenses amounted to \$7,690.41.

According to the *Report of 1895* (p. 67) the number of men in the field in Oklahoma had not been increased. Pastor M. J. Von der Au was in charge of the following stations: Okarche, Enid, Kingfisher, El Reno, Perry, Choctaw City, and Shelly P. O. in Wasbits Co. A total of 66 families, with 265 souls, was in the pastoral care of this missionary. Pastor Cl. Pape, stationed at Oklahoma City, was taking care of five places: Norman, Oklahoma City, near Oklahoma City, Guthrie, and Mareno, the total number of families at that time being 53, with 175 souls. Pastor L. Knief of Cushing, Payne Co., was in charge of the congregation at Flynn, Lincoln Co., but preached also in Pawnee Township, in the same county, and in Chandler. In addition to his own congregation he was taking care of approximately 100 souls in mission-stations.

According to the *Report of 1897* some changes had taken place in the Oklahoma field. Pastor J. H. Hamm had become the successor to Pastor M. J. Von der Au, who in October, 1895, had accepted a call to Council Bluffs, Iowa. This parish now included Okarche, Canadian Co., South Enid and Garber, Garfield Co., and Fairview, Wood Co., with a total of 139 souls. Pastor Cl. Pape had likewise been called away from his field after an activity of only one and a half years, his place being taken by Candidate Jos. J. Timken. He was stationed at Norman (August, 1896), but had charge also of the following places: Oklahoma City, Choctaw City, Harperville, Perry, Blackwell, Orlando, Guthrie, and Paul's Valley (Indian Territory). The station called Perry in this report seems to have been Mareno, about twelve miles south of Perry. (See *Report of 1895* and *Brief History of Christ Lutheran Church of Perry, Okla.*, p. 13.) Pastor Timken was in charge of 528 souls at that time, the field being so important that Synod resolved to call another man, namely, Candidate Dietrich, who was to serve as traveling missionary. Pastor L. E. Knief was still in the field, in

charge of Cushing, Ingalls, and Chandler, with a total number of approximately 90 souls.

The *Report of 1898* shows decided progress in the work of Lutheran missions in Oklahoma. Pastor J. H. Hamm was still at Okarche, with which was connected North Enid. But the latter station felt strong enough to have its own pastor, and Candidate Louis Yockey was called. The Lutherans south of Enid had organized a self-supporting congregation and likewise had their own pastor. Pastor Jos. J. Timken was still at Norman, but was taking care of six other places, namely, Langston, Guthrie, Wellston, Choctaw, Oklahoma City, and Johnson. Pastor L. E. Knief, stationed at Cushing, had three other places in his charge, namely, Chandler, Ingalls, and Pawnee. Pastor Alf. Dietrich had eight places, with a total of 42 families and 266 souls, namely, Orlando, Harperville, Blackwell, Perry, Deer Creek, Ponca City, Dilly, Stillwater. The remark of the Board, in closing its report, is indicative of the courageous spirit with which the work was being carried on at the end of the century: "The work of missions has had its quiet, regular course. But the fruit of our missionary labors, which is hidden from our eyes, He who bids us work here and sow the seed will gloriously reveal when the great Harvest will come." Synod resolved that two further missionaries should be called for Oklahoma.

The *Report of 1900* again marks some very definite steps forward. The parish of Pastor J. Hamm, consisting of the congregation at Okarche and mission-stations at Frisco and Boggy, became self-sustaining at the end of March, 1900. It is interesting to note that the cash salary of this pastor at that time was \$400 per annum. Pastor Louis Yockey, who had been in charge of North Enid, South Enid, and Medford, found it necessary, for reasons of health, to change climate, and his place was taken by Pastor Geo. Arkebauer. At this time the congregation at North Enid became self-sustaining and also joined Synod as a voting member. Pastor Jos. J. Timken had been stationed at Norman, but took care also of Oklahoma City, Choctaw, Wellston, and Johnson. The various stations numbered 58 families, with 266 souls. Pastor Timken having found it imperative to resign, Candidate C. Lehenbauer was called as his successor. He was given an assistant, a student, who was to receive his board in the congregation. Pastor Alf. Dietrich, whose parish comprised Orlando, Perry, and Stillwater, with 33 families and 195 souls, also found it necessary to resign because of ill health. His place was taken by Candidate Julius Huchthausen (November,

1899), who soon added two stations to his parish, so that he had 45 families, with 251 souls, in his charge. Pastor H. Mueller entered the field in August, 1899, his parish comprising Blackwell, Newkirk, Ponca City, and Harperville, with 23 families and 124 souls. Pastor R. Neitzel at this time was in charge of Campbell (or Longston), Guthrie, Columbia, Cushing, Chandler, and Corney, with 38 families and 209 souls. He was assisted by Student H. Wolters. Student C. F. Eisele had been in charge of the field before Pastor Neitzel's coming, from November, 1898, to August, 1899. Student H. Meier, during the same period of time, had charge of Harperville, Blackwell, Ponca, and Newkirk. We are finally told that Pastor Herm. Meier had been called to Alva, which had been in charge of Pastor Lill. The Mission Board expressed its hope that Alva would become a center of further missionary endeavors, an expectation which was richly fulfilled.

Thus the first ten years of missionary endeavor in Oklahoma had resulted in the organizing of congregations and mission-stations in many parts of Central and even of Western Oklahoma, especially along the Santa Fe and the Rock Island. The congregations were chiefly rural and small in size, but the life of the small groups was distinctly noticeable. Since that time the Lord has abundantly blessed the labors of His servants in Oklahoma. At the end of 1932 the parochial report for the District showed a total of 45 pastors, with 49 congregations and 9 mission-stations, in charge of 7,785 souls and 4,993 communicants.

History of St. John's English Lutheran College, Winfield, Kansas.

By H. STOEPPELWERTH.

The following May our dormitory was started and dedicated a year later, June 4, 1916. It is patterned after those built in River Forest, but fire-proof throughout, except the roof and floors and doors. It is built for 112 students, with four in the studies and eight in the bedrooms, right across the corridors. In the basement, which is only about three feet under ground, are the rooms of the stewardess and her assistants; and the whole commissary department of the college is located there, together with its well-equipped kitchen, its storerooms, and the spacious dining-room, which, as now decorated, is certainly a thing of beauty.

In the erection of the Dormitory the authorities of Synod had to try a new experiment, *i. e.*, to erect a costly building without a supervising architect. That came this way: The proper care had not been used in the selection of the architect. This man was a fine draughtsman, but he knew very little about actual construction. Before the foundations were up to the grade line, it became clear that he was incompetent. So Mr. Chas. F. May of the Board of Directors dismissed him from the job. Even in preparing the plans and specifications Mr. May, who is himself a very fine architect, had helped him, and a number of sheets of the blue-prints were made in Mr. May's office. Well, we had an honest and conscientious contractor in the person of Ph. Frankenfeld, and Mr. May superintended the construction from St. Louis, receiving detailed reports, at least weekly, through the chairman of the building committee, and directed construction here through him. All this work was done gratis by Mr. May. No one who sees the building to-day would guess that it was put up without a supervising architect.

As stated, the Dormitory was dedicated to the service of the Triune God on June 4, 1916, amid much rejoicing. Dr. F. Pieper and Vice-President J. W. Miller were the speakers. The college was looking forward to the future with much confidence.

Only two days later occurred a disaster that might well have turned rejoicing into mourning but for God's protecting power. The city reservoir supplying the town with water is situated on a high eminence directly east of the college buildings, about two blocks distant. This reservoir was originally owned by the Winfield Water Company, a private concern, but in 1909 its holdings were taken over by the city of Winfield and thus added to the municipal plant built in 1904 and 1905. This old reservoir on the hill was not large and was built largely of mason work, not reinforced concrete. Hence there was a continual seepage and loss of water. Besides, for the growing town and the great increase in demand for water it was becoming more and more inadequate. Hence the city administration resolved to enlarge it. Without consulting any expert hydraulic engineers, they proceeded to use the old mason work, which was largely underground, and inside it built a reinforced cement tank and more than doubled the capacity by building reinforced walls high up above the ground. This was in the fall of 1915. The writer remembers that on Thanksgiving Day of that year he went up to the reservoir with friends to look at the method of reinforcement used. It was evident then and there that the reinforcement was not nearly strong enough for such a large body

of water, 2,500,000 gallons, and furthermore that the method of bonding the wall reinforcement to the reinforcement in the bottom was insufficient.

In the early spring the reservoir was filled. In the course of a few days a seepage developed. Whenever the reservoir was filled to the top, this seepage became alarming. Just a few days before the dedication of the Dormitory the writer phoned the city authorities calling attention to the danger. A promise was given that a thorough investigation would be made and that in the mean time only so much water would be pumped into the reservoir as would be needed to supply the city. Relying on this, the writer took no further steps.

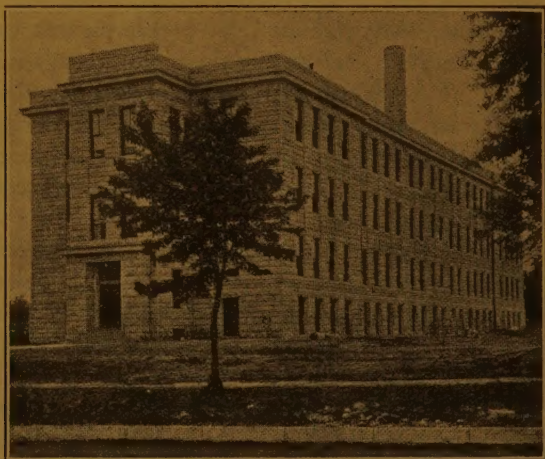
The dedication, with perhaps 1,000 people present, took place amid the finest weather. But during the night a heavy rain set in, which continued all day Monday, June 5, and Monday night. And in addition, contrary to the solemn promise given by the city authorities, the reservoir was pumped brimful. Perhaps the investigation had shown to the satisfaction of the city management that the reservoir was safe.

The last week of school opened on Tuesday morning. As I came to the building, around 7 A. M., I saw that the reservoir was running over. I phoned the city offices as soon as I could make connection.

Between 8 and 9 o'clock I occupied the classroom in the northeast part of the building, from where I had a clear view to the reservoir. I saw it was still lapping over and was greatly concerned about the danger, so much so that I fear I paid more attention to the reservoir than to my class in that hour. However, I will say that, lacking experience, I had no idea of the amount of water in the reservoir nor of the tremendous, awe-inspiring force of so much water when suddenly unleashed. Otherwise I should have taken steps to warn students in the building and others to remain in a safe place.

Presently I saw my son George, a lad of eleven years, running north on College Avenue, that is, on the street between the reservoir and the college. My impulse was, I remember, to call to him to get out of the danger-line; but because I was teaching a class at the time, I refrained. It seemed but a minute, and certainly could not have been more than two, at most three, when I heard a loud "zoom" and simultaneously saw a section of the reservoir, about fifteen to twenty feet wide, literally lifted up into the air by the water. Instantly this section was followed by three more, and a solid wall

of water, mud, and stone, with a roar and with the speed of the wind, was rushing toward us and almost instantly struck the Gymnasium, rushed through it, and at the same time struck Baden Hall, in which the student-body and teachers were assembled in the classrooms, with a trembling force and filled the basement rooms with water, mud, rocks, even boulders, clear to the grade line. Far more water than this had hit the building, but had rushed through the windows. Even the brand-new Dormitory, which is farther west and which did not get the full force, because the water had had time to spread out, was filled to the extent of two feet with water and mud. The whole area west of the reservoir up to the Dormitory



West Dormitory.

was a sorry sight, covered with rocks and boulders, and trees in the path of the flood were barked at least four feet high.

Because my young son George had so recently before the flood passed along its path, my thoughts were all with him. I knew that he could not have survived if the water had struck him. As soon as the waters were past,—and that was a matter of seconds,—I passed out of the building, looking everywhere for George's body. Then I hurried home to see whether he was there. He was not. So I hurried back to the campus, and there was George, unharmed and whole. He had hurried to the north of the reservoir and just beyond the path of the water, to where a student, Herbert Hinck, was getting ready to take a snap-shot of the overflowing reservoir. As chance would have it, he snapped the camera just when the waters had burst forth.

God's gracious protecting care in this incident is so evident that one can see it almost with the natural eye. What would have happened if the reservoir had broken two days before, when hundreds were assembled in the Gymnasium and on the campus, right in the path of this wall of water? The disaster would simply have been appalling. — The kitchen and the dining-room had not yet been removed to the new commissary headquarters in the new Dormitory. I suppose it really never happened before that at this time of the day not one soul of the kitchen force was in Baden Hall basement; but just for once it so happened. Had any one been in that basement, he could not have survived in the speed and power of this wall of water and mud and rocks and boulders, still four to five feet high when it struck the building. — Usually at least some one is on the campus; but at this time just Herbert Hinck and my son George were there, and they were beyond the water's path. Vehicles and pedestrians are usually on College Avenue, but at this time not a person nor a vehicle was there. Surely the college and the people of Winfield were in God's keeping when death and destruction were leaping toward us on that June morning of 1916.

The Administration Building.

This building is the pride of the town and second to none of Synod's college buildings. It, too, is a proof of the fact that God has been most gracious to the Winfield school.

It is a compact building, containing 16 classrooms, 3 laboratories, each one of these classrooms and laboratories built for 30 students; one lecture room, with a seating capacity of about 80; a chapel, seating 485; a library, which will accommodate 70 to 80 students at the tables in the *seminar*; a stock-room that, with the proper stocks, will hold 15,000 volumes; the offices and vault; the faculty room, boys' rooms, a girls' rest-room, and toilet-rooms. It is well lighted and ventilated. It is solidly built. It is so built that the up-keep can be kept down to a minimum. For instance, the outside is all stone, even the louver boards in the tower, and the roof is tile; nothing needs paint but the window-frames and -sashes, the doors, and the downspouts. The building, with its Gothic tower and entrance and its Gothic chapel, is a thing of beauty and should be a joy for many years to come. The building is proof of the fact that Synod can get good buildings, buildings that are practical and serviceable, if the faculty or members of the faculty take an interest in the planning.

This building at Winfield was planned in the course of some five years. Bulletins and books on school-buildings were studied; experts were consulted; ideas most practical for our purposes were adopted and embodied in self-drawn floor plans, which were then handed to the architect for his guidance. Thus, the floor plans of the science laboratories and of the lecture room, with its preparation room and the built-in equipment, is entirely the work of M. L. Stoeppelwerth of our Fort Wayne Concordia, who had visited and studied a number of laboratories in the interest of the Fort Wayne college. Of course, the engineering features of the building, the solidity of construction, the beauty of the architecture, the harmony, and the symmetry of the whole, is the work for which sole credit is due to our architects, Schmidt, Boucher, and Overend, Wichita, Kansas, and to the honest work of a young ambitious construction company, Blaser and Vollmer, Fort Scott, Kansas, whose ambition it was to put up a building to which they could refer with pride. All this, combined with fine construction weather, a first-class superintendent of construction, a fine head mason, an ambitious crew, gave us a building for \$159,330.59, with equipment, which, competent contractors and builders from out of town who passed by and stopped asserted, was cheap at \$200,000 or more. Yes, the Lord was good to the Winfield school. All glory and thanks to Him!

(To be continued.)

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